

Sri Navadvipa-dhama-mahatmya: Pramana-khanda

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Chapter 1

Introduction

Text 1

Offer respectful obeisances to the youthful couple of Vraja and to Lord Caitanya Mahaprabhu, who is the same as They, and please hear this anthology of scriptural evidence describing the glories of Sri Navadvipa-dhama.

Text 2

What the Sruti-sastra has said about Sri Navadvipa I will now assemble for the pleasure of the saintly devotees.

Text 3

O saintly one, with faith and without duplicity please hear what is said in the Chandogya Upanisad about Sri Navadvipa. This passage of the Upanisad actually describes Sri Navadvipa.

Text 4

In that scripture is described a wonderful spiritual city in the shape of an eight-petal lotus.

Text 5

In the heart of that lotus is Mayapura, the transcendental abode of Sri Caitanya, the Supreme Personality of Godhead. In the middle of Mayapura is the place called Antardvipa.

Chapter 1

Text 1

Hari. Om. In the heart of this spiritual city is a lotus abode. The internal part of that abode should be sought. That part one should desire to know.

Text 2

If they (the students) ask: What does it mean that in the heart of this spiritual city is a lotus abode, the internal part of that abode should be sought, and that part one should desire to know? . . .

Text 3

. . .then he (the guru) may say: As in the external world there is a sky, so inside this heart there is also a sky. In both the external world and within this heart there are heaven and earth. In both are fire and air. In both are sun and moon and lightning and stars. Whatever is in the external world and whatever is not in the external world is present in this heart.

Text 4

If they say: If in this spiritual city all material elements and desires are assembled, then when the body reaches old age or is destroyed at death, what remains after that? . . .

Text 5

. . .then he (the guru) may say: It is not withered by old age. It is not killed by death. This spiritual city is eternal. Within it are all desires. The soul is free from sin, old-age, death, lamentation, hunger, and thirst, and its desires and thoughts are all automatically fulfilled. As by following good advice people attain their desires, so the spiritualists also attains their desires.

Text 6

Just as the fruits of work in this lifetime are all ultimately destroyed, in the same way the benefits in the next life are also all ultimately destroyed. One who does not understand the nature of the soul remains unfulfilled and unsatisfied, even though he may obtain all his desires. He does not attain the spiritual world on the death of the body. One who understand the nature of the soul remains becomes satisfied and fulfilled. He obtains all his desires in this world. He attains the spiritual world on the death of the body.

Text 7

If he desires to go to Pitrloka, simply by that desire alone the Pitrs appear before him, they take him to Pitrloka and he becomes happy.

Text 8

If he desires to go to Matrloka, simply by that desire alone the Matrs appear before him, they take him to Matrloka and he becomes happy.

Text 9

If he desires to go to Bhratrloka, simply by that desire alone the Bhratrs appear before him, they take him to Bhratrloka and he becomes happy.

Text 10

If he desires to go to Svasrloka, simply by that desire alone the Svasrs appear before him, they take him to Svasrloka and he becomes happy.

Text 11

If he desires to go to Sakhiloka, simply by that desire alone the Sakhis appear before him, they take him to Sakhiloka and he becomes happy.

Text 12

If he desires to go to Gandhamalyaloka, simply by that desire alone the Gandhamalyas appear before him, they take him to Gandhamalyaloka and he becomes happy.

Text 13

If he desires to go to Annapanaloka, simply by that desire alone the Annapanas appear before him, they take him to Annapanaloka and he becomes happy.

Text 14

If he desires to go to Gitavaditraloka, simply by that desire alone the Gitavaditras appear before him, they take him to Gitavaditraloka and he becomes happy.

Text 15

If he desires to go to Striloka, simply by that desire alone the Stris appear before him, they take him to Striloka and he becomes happy.

Text 16

Whatever he desires appears simply by his desiring it. In this way he becomes happy.

Text 17

When the real spiritual desires of the soul are covered by false material desires, the soul is not able to meet the Supreme Personality of Godhead after death.

Text 18

Both in this life and the next, they who desire something other than spiritual happiness never attain the fulfillment of their desire. Their real, spiritual desires are covered by material illusion. They are like persons searching for buried treasure. Not knowing the location of the treasure, they walk over it again and again, but never attain it. They are always near the spiritual realm, but material illusion prevents them from entering it.'

Text 19

The Supreme Personality of Godhead resides in the hearts of the living entities,

and for this reason He is known as Hrdayam, which means "The person (ayam) in the heart (hrd)". A person constantly aware of the Lord's presence in his heart attains the spiritual world.

Text 20

When such a soul leaves the present material body, he enters the effulgent spiritual world. His original spiritual form is manifested there. He is named "soul". He is immortal and fearless. He is named "satya (the truth)."

Text 21

The word "satyam" contains three syllables: "sat", "i", and "yam". "Sat" refers to the immortal Supreme Personality of Godhead, who is always free from the cycle of repeated birth and death, and "i" refers to the individual spirit soul, who may become subject to the cycle of birth and death. "Yam" refers to the process that brings the individual spirit soul into contact with the Supreme Person. A person aware of these facts, attains the spiritual world.

Text 22

The Supreme Personality of Godhead is the controller of all the worlds. He is the eternal boundary which day, night, old-age, death, lamentation, piety, and impiety do not cross. Sins turn from Him. He is free from sin. A blind man crossing the boundary into His spiritual realm becomes free from blindness. A person wounded by material sufferings becomes free from them, and a person

burning in the pain of repeated birth and death also becomes free from suffering by crossing the boundary into His realm. Crossing beyond the days and nights of material time, the spiritual realm of the Supreme Personality of Godhead is eternally manifested.

Text 23

By practicing celibacy the spiritualists attain the spiritual world, where all desires are fulfilled.

Text 24

What is called "sacrifice" is actually celibacy, for by the sacrifice of celibacy one understands the Supreme Personality of Godhead. What is called "worship" is actually celibacy, for by worshiping the Supreme Personality of Godhead in celibacy, one personally meets Him.

Text 25

What is called "self-protection" is actually celibacy, for by celibacy one protects the interest of the eternal spirit soul. What is called "silence" is actually celibacy, for by celibacy one directly perceives the Supreme Personality of Godhead and meditates on Him in silence.

Text 26

What is called "deathlessness" is actually celibacy, for by celibacy one understands the spirit soul, which never dies. What is called "living as a hermit in the forest" (aranyayanam) is actually celibacy, for by celibacy one attains the third realm of Brahman, where are the two oceans Ara and Nya, the Airamadtya Lake, the Somavasana asvattha tree, the city Aparajita, and the opulent abode of Brahma.

Text 27

By practicing celibacy one travels to the Ara and Nya oceans in Brahmaloka. In this Brahmaloka all one's desires are fulfilled.

Text 28

In the sun-planet a golden person may be seen. His beard is golden. His hair is golden. His entire body, down to His fingernails and toenails, is golden.

Text 29

His eyes are like golden lotus flowers. Because He has risen (udita) from all sins, His name is Udit. One who understands Him rises above all sins.

Text 30

The splendid, pure, sacred, golden spiritual world of Mayapura is also described in the following statement of Mundaka Upanisad:

Text 31

They who know the self know the splendor of splendors that stays in a pure and splendid golden realm beyond the world of matter.

Text 32

They who, free from material desires, worship the splendid Supreme Person who resides in this spiritual realm, cross over the world of repeated birth and death.

Text 33

O saintly reader, please attentively hear the following words of Caitanya Upanisad, which directly describe the glories of Navadvipa.

Text 34

He followed these instructions, and after having become pure in his own heart and mind, he again approached his father and asked: O my lord, please tell me how the sinful living entities in Kali-yuga may be delivered. Who should be the object of their worship? What mantra should they chant? Please tell me.

Text 35

Lord Brahma replied: Listen carefully, for I will give you a confidential description of what will happen in the Kali-yuga. The Supreme Personality of Godhead, Govinda, the supreme enjoyer, whose form is transcendental, who is beyond the touch of the three modes of material nature, and who is the all-pervading Supersoul residing in the hearts of all living entities, will appear again in the Kali age. Appearing as the greatest devotee, the Supreme Personality of Godhead will assume a two-armed form of golden complexion in his abode of Goloka Vrndavana manifested on the bank of the Ganges in Navadvipa. He will disseminate pure devotional service in the world. This incarnation of the Lord is described in the following verses.

Chapter 2

Introduction

To begin I will quote the words spoken by Lord Siva in the Ananta-samhita. These words will bring happiness to the hearts of the learned readers.

Text 1

Srimati Parvati said: Who is Krsna Caitanya? What are His auspicious activities? What is the scripture Ananta-samhita? By whom and under what circumstances was it spoken?

Text 2

I have heard from your mouth many names of Lord Visnu, but I have never heard the names Gauranga and Krsna Caitanya.

Text 3

Why is this so? O lord of my life, with clear words please speak both this all-

auspicious name and the Ananta-samhita, which is a great ocean of auspiciousness.

Text 4

O daughter of the mountains, you are very fortunate. Lord Visnu Himself has said that you are equal to Sri Radha. O beloved, because you have surrendered your body and intelligence to Lord Krsna you are qualified to hear about Lord Krsna Caitanya.

Text 5

A person who is devoted to Lord Krsna, the prince of Vraja, and to Sri Radha, who is equal to Lord Hari, is qualified to hear about Lord Krsna Caitanya. A person not devoted to Lord Krsna is never qualified.

Text 6

O beloved, know that Lord Krsna Caitanya is the Supreme Personality of Godhead, the master of all the worlds, the Supersoul, the source from which everything has come and into which it will again enter at the end.

Text 7

They who know the Vedas say He is the Supreme Brahman. Others say He is the first among the wise. Others say He is the master of the universes. Others say He is the Supreme Person.

Text 8

Some say He gives of the fruits of karma. Some say He is the grandsire of everything. Some say He is the master of all sacrifices. Others say He is omniscient.

Text 9

He is Bhagavan Kṛṣṇa, whom Rādhikā considers more dear than life. O goddess, in the beginning of creation He, the master of the worlds, manifested a fair complexion.

Text 10

O girl with the beautiful face, because at that time He manifested a form made only of supremely pure consciousness (caitanya), the wise call Him Kṛṣṇa Caitanya.

Text 11

The word krs means "support" and the word na means "the universe". The wise know that the name Krsna means "the Supreme Brahman, the support on which the universe rests."

Text 12

I have heard in great detail how, because in the beginning of the universe Lord Krsna manifested a fair (gaura) complexion, the Vaisnavas now know Him as Gauranga.

Text 13

At that time the goddess of material nature, who is made of goodness, passion and ignorance, and who creates the material universe, was not manifest, what to speak of the mahat-tattva and material elements.

Text 14

Obeisances to Lord Gaura, whose form is eternal and full of knowledge and bliss, who is the Supersoul, the cause of all causes, the Supreme Personality of Godhead.

Text 15

O goddess, one day noble-hearted Lord Ananta, the king of serpents, went to Svetadvipa, where Lord Visnu, the protector of the three worlds, stays.

Text 16

Bowing down before the all-powerful mighty-armed Lord, and glorifying Him with the purusa-sukta prayers, with folded hands thousand-headed Ananta asked the following question.

Text 17

The king of the serpents said: O Lord Narayana, O ocean of mercy, O omniscient one, O Lord who loves Your devotees, it is by Your mercy only that I hold up this world.

Text 18

O master of the demigods, by Your mercy all that moves and all that stands still may be seen. I now desire to see the pastimes of Sri Sri Radha-Madhava.

Text 19

O Lord, O husband of the goddess of fortune, by the mercy of Your lotus feet I have gone to all places, except for beautiful Vrndavana.

Text 20

I desire to go to this great forest, the best of all spiritual abodes. By Your mercy please tell me how I may go there.

Text 21

Lord Siva said: When he heard Ananta's words, Lord Hari, the master of Svetadvipa and the killer of the Madhu demon, mildly smiled and sweetly said:

Text 22

The Supreme Personality of Godhead said: O intelligent king of the serpents, how did You get this idea? You wish to swim the ocean of birth and death by holding on to the tail of a dog.

Text 23

O holder of the worlds, have you performed austerities or pious deeds that You

now wish to go to Sri Sri Radha-Krsna's beautiful abode?

Text 24

Neither Brahma, the grandfather of the worlds, nor I, the protector Visnu, nor Lord Siva, can go there.

Text 25

The powerful Lord of the Garbhodaka Ocean was not able to go there, and neither was Lord Maha-Visnu, the Lord of the Karana Ocean able to go there.

Text 26

The illusory potency Maya cannot stay there. It is the spiritual abode of Krsna, the Lord of Radha.

Text 27

There the trees, leaves, flowers, fruits, cuckoos and other birds, and deer and other animals are all spiritual.

Text 28

There the ground, rivers, hills, and lakes are all spiritual. They are not born from matter. There everything is spiritual.

Text 29

The demigods proclaim this place, Goloka, where Lord Krsna enjoys with Sri Radha, the best of all worlds.

Text 30

This place, Vrndavana, which Brahma and the demigods always yearn to see, is the Lord's favorite transcendental abode.

Text 31

O best of serpents, from this place were born Vaikunthaloka and all other beautiful places.

Text 32

O dear one, how is it that You desire this supreme abode the great sages cannot see even in their dreams.

Text 33

Desiring to attain the dust of Sri Sri Radha-Krsna's lotus feet, Lord Brahma performed austerities at Puskara-ksetra for a hundred years.

Text 34

You are not qualified to see Sri Sri Radha-Krsna's sublime transcendental pastimes. How have You become so unintelligent that You wish to see them?

Text 35

O king of serpents, I think You are the best of saintly devotees. That is why You are attracted to Sri Sri Radha-Krsna's transcendental pastimes.

Text 36

O great-hearted one, after accumulation pious deeds for millions of kalpas one

may become a pure devotee. Only then will one be attracted to Sri Sri Radha-Krsna's transcendental pastimes.

Text 37

A person who fixes his pure heart on Sri Sri Radha-Krsna's pastimes is liberated even as he continues to live in this world. Even the demigods worship him.

Text 38

Without the association of the gopis, even by hearing and chanting Lord Visnu's glories for hundreds of millions of kalpas, one will not attain s Sri Radha- Krsna.

Text 39

Without the feet of Lord Gaura one cannot attain the gopis' association. Therefore, with all Your heart You should always worship Lord Gaura.

Text 40

They who become bumblebees tasting the honey of Lord Gauranga's lotus feet certainly attain Sri Sri Radha-Krsna without following any Vedic rituals.

Text 41

If You desire the best of all kinds of devotional service: direct service to Sri Sri Radha-Krsna in beautiful Vrndavana, then go at once to Navadvipa and worship Lord Gaura, who is an ocean of mercy.

Text 42

Desiring to please His devotees, Radha's beloved Krsna is splendidly manifest in Navadvipa as Lord Gauranga.

Text 43

In order to give to others the love the gopis' felt, the Supreme Personality of Godhead, the son of Maharaja Nanda, has appeared as a peaceful devotee, manifesting a fair-complexioned, two-handed form.

Text 44

His long arms reach to His knees. His eyes are charming. His face is handsome. Chanting "Krsna!", He sings His own auspicious name in a loud voice.

Text 45

Sometimes the Lord chants "Gopl! Gopl! Gopl!" Sometimes, holding a danda and waterpot, He accepts sannyasa. Sometimes He gives transcendental knowledge to the living entities. Sometimes He is overcome with ecstatic love.

Text 46

By devotedly worshiping Lord Gauranga, who is splendidly manifest in this way, and who is an ocean of mercy, You will attain Sri Sri Radha-Krsna in the great forest of Vrndavana.

Text 47

Lord Siva said: Hearing the Supreme Lord's words, the noble-hearted king of the serpents understood the truth about Lord Gaura. Then He went to Navadvipa

Note: Here Sri Ananta-samhita, Sri Caitanya-janma-khanda, Part Two, Chapter Two ends. The next part is Chapter Three.

Chapter 3

Text 1

Sri Parvati said: Where is this Navadvlpa, the abode where Lord Gaura shines with the great splendor? What did the noble-hearted king of the serpents do when He went there?

Text 2

O Lord, O great yogi, O ocean of mercy, please tell me everything. My heart has been stolen by the auspicious name "Gaura".

Text 3

I have heard the glories of Vrndavana in great detail. O Lord Digambara, now please tell me the glories of Navadvipa.

Text 4

Sri Narada said: When He heard goddess Parvati's words, Lord Siva, who holds

a trident and is the master of the demigods, embraced her in His arms and respectfully said:

Text 5

Lord Siva said: O Gauri, please listen and I will speak Navadvipa's glories, which destroy all sins and bring devotional service and spiritual love,

Text 6

The glories of Navadvipa are like the glories of Vrndavana, the abode of Lord Krsna, who is an ocean of mercy. O beloved, I speak the truth.

Text 7

Lord Krsna, who delights the devotees, eternally enjoys pastimes with Radha in Navadvipa, just as He does in beautiful Vrndavana.

Text 8

In the middle of both the Ganges and Yamuna is a very beautiful island. Simply by remembering it one attains pure love for Sri Sri Radha-Krsna.

Text 9

O goddess, people who travel to thousands of holy places in this world but do not travel to Navadvipa will not attain Sri Sri Radha-Krsna.

Texts 10-11

O goddess Durga, at a certain place on this island all holy places, sages, saints, demigods, siddha-asramas, and all Vedic scriptures and mantras eternally reside for the pleasure of Sri Sri Radha-Krsna.

Texts 12-13

The result a human being attains by performing thousands of asvamedha- yajnas, as well as vajapeya-yajnas, and many other pious rituals again and again with great devotion, or by diligently practicing yoga, is attained millions of times over by meditating on Navadvipa. O Parvati, how will I be able to describe the result attained by directly seeing Navadvipa?

Text 14

If the lowest of men remember Navadvipa for a single moment, they become

great saints. O Parvati, this is the truth. This is the truth.

Text 15

Every day their devotion increases. Of this there is no doubt. The earth with its seven continents is purified by the dust of their feet.

Text 16

They who live in Navadvipa and think Lord Gaura their worshipable Lord should not be considered ordinary human beings. They are the spiritual associates of Lord Gaura.

Text 17

O Durga, simply by remembering them great sinners become purified. How much more are they blessed by directly seeing them or associating with them?

Text 18

What can I say of Navadvipa's glories with My five mouths? Even Lord Ananta, with His thousands of mouths, cannot properly glorify it.

Text 19

O Parvatt, the wise know that Navadvipa is a staircase leading to Vrndavana, Lord Krsna's supreme abode.

Text 20

O beloved, the king of serpents then went to Navadvipa. Following strict vows, He worshiped Lord Gauranga for ten thousand years.

Text 21

Pleased by this, Lord Gaura, the master of the universes, revealed His transcendental form to the great soul Ananta.

Text 22

Seeing the Supreme Personality of Godhead, the king of serpents fell to the ground as a stick. When He rose His hands were folded together.

Texts 23-28

To Lord Gauranga, who was splendid as molten gold, whose two lotus feet were very handsome, whose toenails were millions of moons, who was decorated with forest-flower garlands, whose chest was splendid with the Srivatsa, who wore silken garments, who was more enchanting than millions of Kamadevas, who wore a sacred thread on His shoulder, who was anointed with sandal paste, who wore armlets, whose arms reached down to His knees, who wore a tulasi garland, whose neck was a conchshell, whose eyes were charming, whose smiling face was a lotus flower, on whose ears were handsome jewel shark earrings, whose nose and eyebrows were handsome, who was peaceful, whose lotus feet were offered to the devotees, who is the savior of the living entities burning in the three-fold material miseries, who is eternal and full of knowledge and bliss, who is limitless, and who is the cause of all causes, Ananta prayed in a faltering voice.

Text 29

You are the Supreme Lord, the sole cause of the universes, independent, merciful, the eternal supreme person. You are like a fire and the demigods, human beings, and other living entities are like sparks.

Text 30

O omniscient one, without Your glance neither Lord Ananta nor the eternal material energy would be manifest. For this reason I take shelter of You, the eternal Supreme Truth, the destroyer of the sufferings of repeated birth and death.

Text 31

O Supreme Soul, they who reject the blissful and auspicious service of Your lotus feet and instead struggle to attain transcendental knowledge attain only fatigue as the fruit of their labors.

Text 32

They who reject service to You, O lotus-eyed one, and desire to become one with You by controlling their senses and living a spiritual life are not intelligent. In this world they are cheated of the happiness of serving You.

Text 33

O friend of the poor, please give me service to You. I do not want anything other than Your lotus feet. O purifier of the worlds, what is not easily attained in this world by they whose hearts are satisfied with the honey of Your lotus feet?

Text 34

O Supreme Lord, because we are able to see Your form, which is above the world of matter, we are more fortunate than even the great philosophers.

Text 35

Obeisances to You, the Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, who is splendid as molten gold, and whose lotus feet only the devotees may attain!

Text 36

O Lord Gauranga, O master of the demigods, O ocean of mercy, I desire to see You again in the form You manifest in Vrndavana.

Text 37

The Supreme Personality of Godhead said: O Ananta, I am pleased by your service. You are the greatest of My great devotees. Because you have come to Me on this transcendental island of Navadvipa, You are the first of My servants.

Text 38

O sinless one, Navadvipa is equal to Vrndavana. To show mercy to the living entities, Sri Radha created it long ago.

Text 39

As Radha is dear to Me, so Vrndavana and Navadvipa are also dear to Me. I speak to You the truth.

Text 40

O Ananta, as I stay in Vrndavana with Sri Radha, so I also stay eternally in Navadvipa, My transcendental form embraced by Sri Radha.

Text 41

O Lord, as I do not leave Vrndavana to go to any other place, so I do not ever leave Navadvipa.

Text 42

O king of the serpents, O saintly one, please describe all the world-purifying pastimes I perform in Vrndavana and Navadvipa kalpa after kalpa for the pleasure of the devotees,

Text 43

O fortunate one, whenever, for the benefit of the world, I appear there, You will also appear with Me.

Text 44

O glorious one, I will never leave You for even a moment. In another kalpa I will make You My elder brother in Vrndavana.

Text 45

When the demigods appeal to Me with prayers I will descend in this sacred island of Navadvipa in the home of a brahmana and I will kill the fears created by the age of Kali.

Text 46

You will then become Nityananda. Your body will be very tall and large, You will be absorbed in the bliss of glorifying Me, and You will transform many bewildered fools who have no devotion into My pure devotees.

Text 47

Consider the eternal essence of My pastimes, write it down in a beautiful scripture, and in this way make all living entities into My pure devotees.

Text 48

Advised in this way, Ananta offered respectful obeisances to the Lord of the universes. O goddess, He then wrote the great Ananta-samhita, which gives prema- bhakti to its readers.

Text 49

O saintly Parvati, with great devotion placing this samhita at Lord Jagannatha's lotus feet, noble-hearted Ananta became perfect.

Text 50

Because this book arose from the mouth of Lord Ananta, and also because it is filled with limitless (ananta) pastimes, the Supreme Lord gave it the name "Ananta-samhita".

Text 51

O beloved, to benefit all living entities the Lord of Vaikuntha originally gave the Ananta-samhita to the demigod Brahma in ancient times.

Text 52

O pious, chaste goddess, in another kalpa, when I was depressed because of drinking poison, the Lord gave this transcendental Ananta-samhita to Me also.

Text 53

O beautiful one, in My mouth burning with poison I held the shower of nectar that is the Ananta-samhita.

Text 54

O queen of the demigods, in My mouth I hold both this samhita and the all-auspicious mantra of Lord Gauracandra's names.

Texts 55-56

O beautiful one, in this way My mouth, which was used to speak impious pseudo-scriptures filled with blasphemous lies defaming Lord Krsna, became clean and pure. O girl with the beautiful face, in this way I became free from My sins and I became perfect.

Text 57

To you, My lover, I gave the Ananta-samhita in the previous kalpa, but because you are a woman you do not remember.

Text 58

In the Ananta-samhita were described Lord Krsna's beautiful pastimes and Lord Gauranga's pastimes, which bring one to Sri Sri Radha-Krsna.

Texts 59-61

O auspicious one, simply by hearing, reading, or teaching this scripture one will directly see Lord Gauranga, whose form is eternal and full of knowledge and bliss and who is very kind to the devotees. After seeing Him, O beloved, and after residing in Navadvipa for many kalpas, by His mercy one will become a gopi, O goddess, and will reside in the groves of Vrndavana as a friend of Sri Sri Radha- Krsna. This is the truth. This is the truth. Of this there is no doubt.

Text 62

Without service the feet of this fair-complexioned form of the Supreme Personality of Godhead one will not attain Sri Sri Radha-Krsna, even with many births of pious deeds.

Text 63

Therefore, O beloved, please hear Lord Gauranga's pastimes day and night. O Parvati, please diligently serve Lord Gauranga.

Text 64

Sri Narada said: O Gautama, again asked by goddess Parvati, merciful Lord Siva eagerly spoke the pastimes of Lord Gaura.

Note: Here the Third Chapter of Sri Ananta-samhita, Sri Caitanya-janma-khanda, Part Two, ends, and the Fourth Chapter begins.

Chapter 4

Text 1

Sri Gautama said: O best of sages, if you wish to show kindness, then please tell me what Parvati then asked Lord Siva.

Text 2

Sri Narada said: Having heard the glories of Navadvipa, and wishing to hear how Navadvipa had come into existence, the eternal goddess said to Lord Siva:

Text 3

Sri Parvati said: When did Sri Radha create Navadvipa? Why did She create it? O great Lord, please tell me in truth.

Text 4

Lord Siva said: Listen, O fortunate one, to the account of Navadvipa's creation, which I have heard both in the Ananta-samhita and also directly from the mouth

of Lord Narayana.

Texts 5-6

When, as a bumblebee enjoys a lotus flower, the Supreme Lord, Krsna, enjoyed with Viraja-gopt in beautiful Vrndavana, then moon-faced, doe-eyed Goddess Radhika, hearing everything from the mouth of a friend, rushed to the place where Krsna was.

Text 7

Seeing Radhika coming, charming-eyed Srt Krsna at once disappeared and Viraja transformed herself into a river.

Text 8

Although She heard that Krsna was enjoying with Viraja, when She went there She did not see Krsna with Viraja.

Text 9

Thinking in Her heart for some time, the Goddess, for whom Lord Krsna was

Her only worshipable Deity, entered the area between the Ganges and Yamuna river with Her friends.

Text 10

There Lord Krsna's beautiful lover created a transcendental abode filled with vines, trees, and bumblebee-couples, . . .

Text 11

. . .blissful with the amorous happinesses of deer-doe couples, splendid with mallika, malati, jati, and other flowers, . . .

Text 12

. . .filled with tulasl forests, beautiful with many forest-groves filled with spiritual bliss, a blissful transcendental abode where. . .

Text 13

. . . the Ganges and Yamuna became like a moat, where, by Her order the waters and shores shone with great splendor, . . .

Text 14

. . .where springtime and Kamadeva eternally shine with great splendor, and where the birds eternally sing the auspicious sounds "O Krsna!"

Text 15

There, dressed in wonderful and colorful clothing and ornaments, Goddess Radhika began to play on a flute sweet music that charmed the heart of Lord Govinda.

Text 16

O queen of the demigods, His heart enchanted by Her music, Sri Krsna, the Lord of Radhika, appeared in that charming place.

Text 17

Seeing Her lover, Sri Radha, who enchants Lord Krsna, took Him by the hand and became very happy.

Text 18

Seeing Radha's love for Him, He who is more dear to Radha than Her own life, with words choked with love said to the great Goddess:

Text 19

Sri Krsna said: O beloved, for Me no one is equal to You. O girl with the beautiful face, where is anyone as dear to Me as You? I will never leave You, even for a single moment. You are as dear to Me as My own life.

Texts 20-21

In this transcendental abode of nine forests You and nine of Your friends have created for My sake I will manifest a new form and enjoy new pastimes with You, O girl with the beautiful face. For this reason My devotees will eternally proclaim that this place is a new Vrndavana.

Text 22

Because this place is like a group of islands, the wise know this place as Navadvipa (Nine Islands). By My order all holy places reside here.

Text 23

O girl with the beautiful face, I will eternally stay with You here in this transcendental place You have created to please Me.

Text 24

Human beings who come here and worship You and Me will certainly become Our eternal gopi-friends.

Text 25

O beloved, this transcendental abode is like Vrndavana. Simply by going here one attains the result of all other pilgrimages. Here one attains pure devotional service, which is very pleasing to us.

Text 26

Lord Siva said: O beloved, O fortunate one, after speaking these words, Radha's beloved Krsna became one with Radha. In that form He stays in that place eternally.

Texts 27-28

O goddess, seeing that They had both joined to become a single spiritual form of eternal bliss and knowledge, a form that was dark-complexioned Krsna within and fair-complexioned Gaura without, Their friend Lalita left her form of a beautiful girl and, to serve Them, accepted a male form full of love for Lord Gaura.

Text 29

O goddess, when Visakha and the other gopis saw Lalita transformed in this way, they at once accepted male forms.

Text 30

Then there was a great sound of jaya Gaura-Hari!" The devotees were calling Radha's lover Gaura-Hari.

Text 31

Goddesss Sri Radhika is fair (gaura) and Lord Krsna is dark (hari). The wise know that that because They have now become one, They are now known as Gaura-Hari.

Text 32

From that time on eternal lotus-eyed Lord Krsna, whose form gracefully bends in three places and who plays the flute became joined with new-lotus-eyed Goddess Radha in a single form.

Text 33

O beloved, eternally staying in the blissful abode of Vrndavana, Lord Krsna eternally and happily pleases Goddess Radhika, who stays at His left side.

Text 34

In Navadvipa Lord Krsna takes into His heart Sri Radha, who is graceful as a regal elephant, and happily pleases Her there.

Text 35

O auspicious one, O beloved, Lalita and the gopis who in their own forms eternally serve Sri Sri Radha-Krsna in Vrndavana forest, accept the forms of devotees in Navadvipa where they eternally and joyfully serve Lord Gaura-Hari, who is Sri Sri Radha-Krsna joined in a single form.

Text 37

Sri Sri Radha-Krsna are the form of Lord Gaura and Vrndavana is the nine forests of Navadvipa.

Texts 38-39

A person who thinks Vrndavana is different from Navadvipa and Sri Sri Radha-Krsna are different from the Supreme Lord, Sri Gauranga, is cut to pieces by my trident. That lowest of persons will cook in a horrible hell until the day when the flooding waters of cosmic dissolution are called.

Text 40

O goddess, I have described to you the creation of Navadvipa. This sacred narration removes all sins and gives eternal pure devotional service to the people.

Text 41

A human being who rises early in the morning and, his mind fixed on Lord Gaura, reads or hears this narration, ultimately attains Lord Gauranga.

Text 42

In Navadvipa even now they directly see Lord Gauranga Mahaprabhu, whose form is eternal and full of knowledge and bliss. They who are atheists cannot see the Lord at all.

Text 43

I myself, long ago, in Vrndavana, in the circle of the rasa dance, saw Lord Krsna, who is more enchanting than Kamadeva and who is the master of the rasa dance, appear as Lord Gauranga.

Text 44

O girl with the beautiful face, kalpa after kalpa Sri Krsna Caitanya appears in Navadvipa and gives to the people pure love and devotion to Lord Krsna.

Text 45

O beloved, please never speak this secret to fools or non-devotees. This narration should be given to a devotee whose intelligence is pure. What more would you like to hear from me?

Note: Here the passage from Sri Ananta-samhita ends and a passage from the Urdhvamnaya Tantra is quoted.

Text from the Urdhvamnaya Tantra

In the Urdhvamnaya-samhita the Supreme Personality of Godhead Himself said: O brahmana, during the Vaivasvata-manvantara, on the sacred banks of the Ganges I will give to the people the holy name of Lord Hari. I will deliver hundreds and thousands of candalas, sudras, brahmanas, ksatriyas, and vaisyas. My form splendid as molten gold, I will go to Kancana-grama and accept the renounced order (sannyasa).

Chapter 3

Introduction

In this chapter I will present the descriptions of Navadvipa given in the Puranas. I will begin with the evidence presented in Srimad-Bhagavatam.

Text 1

In the account of King Prthu's activities it is said (4.21.11-12):

The great saintly sage Maitreya told Vidura: My dear Vidura, King Prthu lived in the tract of land (Navadvipa) between two great rivers Ganges and Yamuna. Because he was very opulent, it appeared that he was enjoying his destined fortune in order to diminish the results of his past pious activities.*

Text 2

Maharaja Prthu was an unrivaled king and possessed the scepter for ruling all the seven islands of the globe. No one could disobey his irrevocable orders but the saintly persons, the brahmanas, and the descendants of the Supreme Personality of Godhead [the Vaisnavas].*

Text 3

In the description of the earth Navadvipa is referred to in these words (5.17.9):

Similarly, the branch of the Ganges known as Alakananda flows from the southern side of Brahmapur [Brahma-sadana]. Passing over the tops of mountains in various lands, it falls down with fierce force upon the peaks of the mountains Memakuta and Himakuta. After inundating the tops of those mountains, the Ganges falls down onto the tract of land known as Bharata-varsa, which she also inundates. Then the Ganges flows into the ocean of salt water in the south. Persons who come to bathe in this river are fortunate. It is not very difficult for them to achieve with every step the results of performing great sacrifices like the Rajasuya and Asvamedha yajnas.*

Text 4

In the description of Srt Vidura's pilgrimages it is said (3.1.16,18,19):

Thus being pierced by arrows through his ears and afflicted to the core of his heart, Vidura placed his bow on the door and quit his brother's palace. He was not sorry. He left to go to Sri Mayapura.*

Text 5

He began to travel alone, thinking only of Krsna, through various holy places like Ayodhya, Dvaraka and Mathura. He traveled where the air, hill, orchard, river and lake are all pure and sinless and where the forms of the Unlimited decorate the temples. Thus he performed the pilgrim's progress.*

Text 6

While so traversing the earth, he simply performed duties to please the Supreme Lord Hari. His occupation was pure and independent. He was constantly sanctified by taking his bath in holy places, although he was in the dress of a mendicant and had no hair dressing nor a bed on which to lie. Thus he was always unseen by his various relatives.*

Text 7

O Lord, You manifest Your pure, spiritual, fearless form and appear in Your own abode of Sri Mayapura. You are independent and do as You like.

Text 8

The method of worship appropriate for this yuga is described in these words (11.5.31-34):

At what time will the Supreme Lord appear? What will be His color? What will He be like? What will be His name? How will He be worshiped by men? Please tell all this.

Text 9

O King, in this way people in Dvapara-yuga worshiped the Lord of the universe.

In Kali-yuga they also worship the Supreme Personality of Godhead by the regulations of the revealed scriptures. Kindly now hear of that from me.*

Text 10

In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions.*

Text 11

We offer our respectful obeisances unto the lotus feet of Him, the Lord, upon whom one should always meditate. He destroys insults to His devotees. He removes the distresses of His devotees and satisfies their desires. He, the abode of all holy places and the shelter of all sages, is worshipable by Lord Siva and Lord Brahma. He is the boat of the demigods for crossing the ocean of birth and death.*

Text 12

We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy. *

Text 13

In the Vayu Purana the Lord Himself said: In the age of Kali, when the sankirtana movement is inaugurated, I shall descend as the son of Saci-devi. By the Ganges' shore, in Navadvipa, the shelter of the living entities, in a brahmana's home, I will become the best of brahmanas.

Text 14

In the Agni Purana it is said: Peaceful at heart, His neck long, and His complexion fair, the Supreme Lord will appear as Gauranga, surrounded by His devotees.

Text 15

In the Garuda Purana it is said: In the age of Kali the devotees will abandon the service of other holy places and live in either Vrndavana or Navadvipa.

Text 16

In the Skanda Purana the Lord says: They who in the age of Kali take shelter of Mayapura and worship Me become free from all sins and attain the supreme

destination.

Text 11

The glories of other holy places are present hundreds and millions of times over in Navadvipa in the age of Kali.

Text 18

As a metal's value increases with a cintamani jewel's touch, so the glory of any holy place increases with Lord Gaura's touch.

Text 19

Mayapura is the Lord's yogamaya potency. It is filled with ever-increasing bliss. In the Garga-samhita it is described as "the destroyer of sins".

Text 20

Mayapura is manifested from either Bilvanila-ksetra or Gangadvara. It is situated in Kusavarta and Dhruva-mandala.

Text 21

O king, O tiger among kings, I have heard that one mile north of the Lord's temple is beautiful Mayapura.

Text 22

There goddess Durga Bhadrakali, who rides a tiger and destroys the wicked, violent and degraded, is eternally manifest with great splendor.

Text 23

maya-tlrthe ca yah snatva mayam sampujya manavah sarvam manoratha-praptim
prapnuyan natra samsayah

No translation

Text 24

Prthu-kunda (in Navadvipa) is described in Garga-samhita, where Arjuna says:
O son of Devaki, please tell me who owns this wonderful lake filled with golden lotuses and surrounded by golden vines?

Text 25

The Supreme Personality of Godhead said: In ancient times the great king Prthu of the Svayambhuva dynasty performed spiritual austerities here. This is his wonderful lake.

Text 26

O son of Prtha, one who drinks the water here is at once free from all sins. The lowest of men who bathes here attains the supreme abode.

Text 27

To the north is the holy place Mathura, which fulfills all desires, is auspicious for the people, and is glorified in the Varaha and Visnu Puranas.

Text 28

In the Padma Purana, in the glorification of the Mathura situated in Sri Simantadvipa in Navadvipa it is said: Auspicious Mathura is greater than Vaikuntha. By living there for a single day one develops devotion for Lord Hari.

Texts 29-30

In the Sri Visnu Purana it is said:

O great sage, a person who, fasting, bathes in the Yamuna's waters during the Mula-naksatra in the sukla-dvadasi of the month of Jyaishta, and then with a peaceful heart worships Lord Acyuta on the Yamuna's shore, attains a result greater than the result of an asvamedha-yajna.

Text 31

A person who bathes in the Yamuna and sees the Deity of Lord Hari in Mathura during the sukla-dvadasi in the month of Jyaishta attains the supreme destination.

Text 32

In the Varaha Purana Lord Varaha says: O earth-goddess, neither in hell, heaven,, nor in the world of humans, is there any sacred place equal to Mathura.

Text 33

After hearing His words, the earth-goddess bowed her head before Him and then described the greatest of pious deeds.

Text 34

The the Earth-goddess said: There are Naimisaranya, Lake Puskara, and the city of Varanasi. O auspicious Lord, why do You ignore them and glorify Mathura?

Text 35

Lord Varaha said: O Earth-goddess, please listen and I will tell you all. O sinless one, no holy place is better than Mathura.

Text 36

It is delightful and it is glorious. It is My dear birthplace. O goddess, please listen and I will glorify Mathura, which destroys sins.

Text 37

A person who lives there attains liberation. Of this there is no doubt. O goddess, the result one attains at Prayaga in the month of Magha is attained on any day in

Mathura.

Text 38

O Earth-goddess, the pious result one attains at Lake Puskara during the month of Karttika is attained on any day in Mathura.

Text 39

O goddess, the result obtained by living in Varanasi for a thousand years is attained in Mathura in a single moment.

Text 40

A person who leaves Mathura and is attracted to another place is a fool.

Bewildered by illusory potency he wanders in this world of repeated birth and death.

Text 41

O beautiful one, a person who hears about My circle of Mathura and also glorifies it becomes free from sin.

Text 42

When Lord Janardana naps all the holy places on the earth, from the rivers to the oceans, go to Mathura.

Text 43

O fortunate one, even the lowest of men who reside in Mathura attain the supreme perfection by My mercy.

Text 44

O goddess, a person who bathes in the beautiful Yamuna, which is Yamaraja's sister and is worshiped by all the worlds, is glorified in My abode.

Text 45

A person who, devoted to My work, dies there, is not born in the world of men. He is born as a four-armed resident of Vaikuntha.

Text 46

Visrama-tirtha is glorified in the following words: Visranti-tirtha is famous in the three worlds. O goddess, a person who bathes there becomes glorified in My abode.

Text 47

O goddess, by seeing the Deity at Visranti-tirtha a person attains the result of bathing in all holy places.

Text 48

O goddess, not by performing yajnas, not by austerities, not by meditation, and not by controlling the senses will a person attain the same result as one who bathes at Visranti-tirtha.

Text 49

A person who at the three times (morning, noon, and night) sees the Deity (Lord Caitanya) of Visranti-tirtha and circumambulates Him twice, goes to Visnuloka.

Text 50

O Earth-goddess, in that place are twelve rare holy places. The pious results of bathing, charity, austerity, and sacrifice performed in these places are multiplied thousands of times. Simply by remembering these places one is freed from all sins.

Text 51

In relation to Varanasi it is said: Varanasi is the supreme abode of Lord Siva. Know that Varanasi destroys all sins.

Text 52

In the Matysa Purana it is said: Because I never leave (vimukta) this place and because it is never separated (avimukta) from Me, it is known as Avimukta-ksetra.

Text 53

Knowing or unknowing, man or woman, anyone who enters Avimukta-tirtha finds his sins burned to ashes.

Text 54

A person who expends a slight effort to glorify Prayaga, the first of holy places, attains liberation.

Text 55

In the Linga Purana it is said: A person who has murdered a brahmana but goes to Avimukta-tirtha becomes free from his sin by the glory of that sacred place. A person who lives at Avimukta-tirtha becomes equal to Me.

Text 56

In the Brahma Purana it is said: They who go to Avimukta-tirtha and worship the Siva-linga there become free from hundreds of millions of future births.

Text 57

In the Skanda Purana, Godruma-mahatmya it is said: They who reside in Lord Hari's abode named Godruma become most exalted. Free from all sins, they attain the supreme abode.

Text 58

In the Garga-samhita in the glorification of the Naimisaranya situated in Madhyadvipa, it is said: He who takes the sacred dust on the shore of the Gomati becomes free from the sins of hundreds of births. Of this there is no doubt.

Text 59

O king of Videha, a person who bathes at Prayaga during Makara-sankranti attains the pious result of performing a hundred asvamedha-yajnas.

Text 60

That pious result is multiplied a thousand times during Makara-sankranti at the Gomati. Even Brahma with his four mouths cannot properly describe the Gomati's glories.

Text 61

A person who, although he is a reservoir of sins, on the dvadasi day bathes at Cakra-tirtha, which bears the mark of the Lord's cakra, will attain the feet of Lord Krsna, who holds the cakra in His hand.

Text 62

In the Mahabharata, Kurukshetra Mahatmya Pulastya Muni said: O greatest of kings go to Kuruksetra which fulfills all desires. By simply seeing Kuruksetra everyone becomes freed from all sins.

Text 63

"I will go to Kuruksetra. I will live in Kuruksetra." A person who again and again says these words become free from all sins.

Text 64

Even the particles of dust carried from Kuruksetra by the wind bring the sinful to the supreme destination.

Text 65

In the Mahabharata, Brahma-Puskara-mahatmya, it is said: A very fortunate person is able to enter Lake Puskara, which is sacred to the master of the demigods, and which is famous in the world of men.

Texts 66-67

O powerful descendent of Kuru, near Lake Puskara are hundreds and thousands and millions of holy places where many Adityas, Vasus, Rudras, Sadhyas, Maruts, Gandharvas, and Apsaras always stay.

Text 68

All sins, beginning with the moment of birth, committed by a man or woman who simply bathes at Lake Puskara, perish.

Text 69

O king, as Lord Madhusudana is the first of all deities, so Lake Puskara is said to be the first of holy places.

Text 70

In the Garga-samhita, Bhaluka-mahatmya it is said: O king in this way powerful Jambhavan the king of the Rikshas who is a great devotee of the Lord day and night guards the southern gate of this sacred place.

Text 71

In the Mahabharata Samudragada-mahatmya it is said: O king all of the seventy million holy places manifest in the universe stay at Saptasamudra-tirtha.

Text 72

In the Garga-samhita, Vidyanagara-mahatmya, it is said: Then he went to beautiful Vidyanagara in Jambudvipa. In that place the Personified Vedas are always seen.

Text 74

In the assembly of scholars there goddess Sarasvati, holding a book and a vina, eternally sings the beautiful and auspicious pastimes of Lord Krsna.

Text 75

O king, in Vidyanagara the personified eight rhythms, seven notes, and three musical modes, are splendidly manifested.

Text 76

The Mimamsa-sutras are said to be the hand of the Personified Veda, the Jyotir Veda its eye, the Ayur Veda its back, and the Dhanur Veda its chest.

Text 77

Know that the Gandharva Veda is said to be the tongue of the noble-hearted Personified Veda, the Vaisesika-sastra its mind, the Sankhya-sastra its intelligence, the Nyaya-sastra its ego, and the Vedanta-sutra its heart.

Text 78

In the Garga-samhita, Rukmapura-ramatirtha-mahatmya it is said: O king of Videha, this very sacred place, where Rama bathed in the Ganges, the wise know as Rama-tirtha.

Text 19

A person who on the full-moon day of the month of Karttika bathes in the Ganges at Rama-tirtha attains piety a hundred times greater than at Hardwar.

Text 80

Bahulasva said: How far, and in what direction from Kusanagara, is very sacred Rama-tirtha? Please tell me.

Text 81

Narada said: It is 32 miles north of Kusanagara and 32 miles northwest of Koladvipa.

Text 82

O great king, they say that Rama-tirtha 12 miles southeast of Kuruksetra and 10 miles southeast of Nalaksetra.

Text 83

The wise know that Rama-tirtha is 6 miles east of Vrddha-kesi-siddha-pitha and Bilvakesavana.

Text 84

There was a king of Bengal named Drdhasva who always laughed at deformed Lomasa Muni. The great sage Lomasa cursed him:

Text 85

"Now become a horrible demon with the face of a pig!" By the sage's curse the king became a pig-faced demon named Kola.

Text 86

Killed by Lord Baladeva, the great demon Kola gave up his demon body and went to the spiritual world.

Text 87

Then Lord Balarama, accompanied by Uddhava and other advisers, at once went to Jahnu-tirtha, where He became learned in the Vedas.

Text 88

Jahnu is the great Brahmana after whom the Ganges is called Jahnavi. There Lord Balarama gave charity to the brahmanas and then stayed the night with His associates.

Text 89

Going west, He reached Ahara-sthana, which is very dear to the Pandavas, where He stayed the night.

Text 90

There He gave delicious foods in charity to the brahmanas. Then He went eight miles away to the Deity named Manduka.

Text 91

Then He performed great austerities to attain the mercy of that Deity. That is the reason Lord Balarama went there with His associates.

Texts 92-93

Placing His hand on Lord Balarama's head, the Deity said: "Ask for a benediction." Lord Balarama said: If the Lord is pleased with Me, or if the Lord feels compassion on Me, then, O Lord, please give me the Bhagavati-samhita, which has come from the mouth of Sukadeva Gosvami, and which removes the evils of the age of Kali."

Text 94

Lord Balarama said: The splendid Srimad-Bhagavatam Purana predicts the appearance of Lord Gaura. Of this there is no doubt.

Text 95

In the Garga-samhita, Rudradvipa-mahatmya it is said: In the north is a holy place named Nailalohita-ksetra, where Lord Siva is splendidly manifest as the deity Nilalohita.

Text 96

O king of Videha, all the demigods, sages, saptarishi, and Maruts live there.

Text 97

In this place Ravana, who made the world cry, earnestly worshiped the linga of Lord Nilalohita and thus attained peerless opulence.

Text 98

By seeing the deity of Lord Nilalohita one attains piety a hundred times greater than what one attains by going on pilgrimage to Mount Kailasa.

Chapter 4

Introduction

Now please hear with devotion Lord Siva's glorification of the holy dhama to Parvati in the Urdhvamnaya Tantra.

Text 1

After hearing this description of Lord Gaura, Lord Visnu's eternal illusory potency cheerfully and with great devotion asked Lord Siva:

Text 2

O Lord, I have heard Lord Gaura's mantra from You. Now please truthfully tell me the glories of Navadvipa.

Text 3

O Lord, never before have You told me the sacred description of Navadvipa, a description that destroys all sins.

Text 4

Lord Siva said: O girl with the beautiful face, Lord Hari's transcendental potency is called Svarupa-sakti. You, His Maha-maya potency consisting of the modes of nature, are a shadow reflection of the Svarupa-sakti.

Text 5

The transcendental potency is of three kinds: samvit, hladini, and sandhini. The sandhini potency reveals Lord Hari's holy name and abode.

Text 6

The Supreme Personality of Godhead, who is eternal and full of knowledge and bliss, sent the sandhini potency to this world. The sandhini potency made Navadvipa visible to the eyes of this world.

Text 7

O goddess, O beautiful one, the wise know that Navadvipa-dhama is eternally manifest from the Lord's transcendental potency with many fruits and flowers.

Text 8-9

The Vedas say Navadvipa is not material, but spiritual and full of knowledge, beyond dull and inert matter, a transcendental abode, an eternal spiritual city, an all-beautiful lotus flower. The nine islands of Navadvipa are like a great lotus flower.

Text 10

O goddess, please listen and I will tell you of these nine islands where Lord Gaura-Hari eternally shines with great splendor.

Text 11-12

O goddess, on the Ganges' beautiful eastern shore are the four islands Antardvipa, Simantadvipa, Godrumadvipa, and Madhyadvipa, and on the western shore are the five islands Koladvipa, Rtudvipa, Jahnudvipa, Modadrumadvipa, and Rudradvipa.

Text 13

O goddess, Navadvipa is surrounded by the pure and sacred waters of the

Ganges, Yamuna, Godavari, Sarasvati, Narmada, Sindhu, Kaveri, Tamraparni, Payasvini, Krtamala, Bhima, Gomati, Drsadvati, and all other sacred rivers.

Text 15

O goddess, Ayodhya, Mathura, Maya, Kasi, Kanci, Avantika, Dvaraka, Kuruksetra, Puskara, and Naimisaranya, are all present in the eternal transcendental abode of Navadvipa.

Text 16

Bhagirathi, Alakananda, Mandakini, and Bhogavati are the four streams of the Ganges that surround Navadvipa for 32 miles.

Text 17

O goddess, O beloved, all the holy places of the upper and lower planets are present in Navadvipa.

Text 18

I do not reside in Kailasa. You do not reside in my home. The demigods do not stay in the upper planets. The sages do not stay in the forest.

Text 19

We all stay in Navadvipa. Overwhelmed with love, we perform sankirtana, singing "Gaura! Gaura!" in the earthly sphere.

Text 20

O goddess, for the saintly devotees who live in Navadvipa Lord Caitanya Mahaprabhu is their only Lord both in this life and also after death.

Text 21

They who in Navadvipa worship Pancatattvatmaka Gaura, who is known as Sri Krsna Caitanya, are most dear to me.

Text 22

Navadvipa has the form of a great lotus. Antardvipa is the whorl of that lotus and Simantadvipa and the other islands are its eight petals.

Text 23

In the middle of that whorl is a sacred place of jewels. They who always meditate on handsome golden Lord Gaura and the Panca-tattva there are the most exalted of all exalted souls.

Text 24

Whether a sannyasi or a grhastha, a person who somewhere in Navadvipa calls out "Gaura!" always enjoys all transcendental bliss.

Text 25

The wise know that on the eastern shore of the Ganges Mayapura is Gokula, and on the western shore is Vrndavana.

Text 26

In this place is the transcendental rasa dance arena. On the western shore is a rasa dance arena filled with bakula flowers and gentle breezes. O goddess, whatever is present in Vrndavana is also here. Of this there is no doubt.

Text 27

You are Lord Hari's insurmountable illusory potency. At the present time you cover the spiritual sun shining here.

Text 28

This sacred place is famous on the earth as Mayapura. O beloved, you are famous everywhere as the great illusory potency of the Lord.

Text 29

When the form of Lord Gaura enjoys pastimes on the shore here, you stay nearby in Vamsivata and protect the Vaisnavas.

Text 30

I am the great Lord Siva. Following the orders of the Supreme Personality of Godhead, I cheat the fallen souls with many newly-created pseudo-scriptures.

Text 31

O goddess, using your illusory power I always increase the transcendental

pastimes of the Supreme Personality of Godhead, Lord Caitanya-Hari.

Text 32

In Antardvipa Lord Hari personally told the demigod Brahma the real meaning of Lord Gaura's incarnation.

Text 33

O eternal goddess, you went to Simantadvipa and there personally saw Lord Gauranga Mahaprabhu's handsome form.

Text 34

O goddess, nearby is Mathura City where in Kali-yuga Kamsa was born in a yavana's house.

Text 35

After purifying it in His first public kirtana, Lord Gaurasundara left Dvadasa-tirtha and went to Kolaveca Sridhara's house.

Text 36

O goddess Sridhara's house in Navadvipa is said to actually be the house of Sudama Vipra. O Gauri, in that place is transcendental Visrama-kunda.

Text 37

After crossing over the place named Mayamari, and after seeing Rama's prowess, Lord Hari danced in kirtana in the home of Suvarna Sena.

Text 38

O beautiful one, the Lord then went to Devapalli, where He plunged Surya and the demigods in the bliss of Krsna-kirtana.

Text 39

After going to Harihara-ksetra and Kasi, which gives liberation, Lord Hari went to Godrumadvipa, where there is a surabhi cow. There the Lord danced in ecstasy with Markandeya.

Text 40

Lord Hari then went to Madhyadvi where, in Naimisa-tirtha, in Saptarsi-mandapa, He danced with His associates and with Nityananda Avadhuta.

Text 41

The Lord then went to Puskara-tirtha, where there are many brahmanas. He flooded Brahmavarta and Kuruksetra with kirtana.

Text 42

The Lord then went to Mahaprayaga-tirtha, where five rivers meet. Then He crossed the Ganges and went to Koladvipa.

Text 43

Performing hari-kirtana in Maharaja Samudrasena's kingdom where the Ganges meets the ocean, the Lord then went to Campahatta.

Text 44

Then Lord Sacinandana went to Rtudvipa where, seeing the beauty of the forest,

He was reminded of Radha-kunda, and He wept.

Text 45

Then, absorbed in the bliss of sankirtana, Lord Hari and His associates saw Vidyanagara, the home of the Vedas.

Text 46

Then the Lord went to Jahnudvipa where He saw the forest where Jahnu Muni performed austerities. In Modadrumadvipa was happy remembering Lord Rama's transcendental pastimes.

Text 47

In the midst of Vaikuntapura, the Lord saw Nihśreyasa-vana. Then, crossing to the other shore of the Viraj, He saw Brahmanipura and Sri Mahatpura.

Text 48

The Lord then went to the beautiful forest named Kamyavana, which had been the place of the Pandavas. He saw five gardens there and then He went to Sri Sankarapura.

Text 49

He went to the riverbank there and saw the sacred place identical with Vrndavana forest. There Lord Gauranga Mahaprabhu performed Krsna-kirtana.

Text 50

The Lord, who is the husband of the goddess of fortune, in the company of His associates seeing the arena of the rasa dance there sang verses from Srimad-Bhagavatam glorifying the rasa dance.

Text 51

O goddess, remembering the rasa-dance pastime in the rasa-mandapa by the riverbank, the Lord became filled with ecstatic love.

Text 52

Dundubhi drums sounded in the celestial worlds. A shower of flowers fell. Beginning with the Chandogya Upanisad, the sages recited the Vedas.

Text 53

When the sound the holy name entered His ears, long-armed Lord Mahaprabhu called out " Hare Krsna!" and wandered on the Ganges' shore.

Text 54

After crossing the Ganges with His associates, Lord Caitanya, the son of Saci-devi, enjoyed nama-sankirtana everywhere in Rudradvipa.

Text 55

The Lord of the universes then went to Bilvapaksa and Kancipura, where He plunged the devotee-brahmanas into a flood of krsna-prema.

Text 56

Lord Hari then went to Bharadvaja-sthana and performed hari-sanktrtana and then He personally entered the abode of Mayapura.

Text 57

O auspicious one, they with with great devotion hear about the tree of Lord Gaura's sankirtana pastimes never again return to the ocean of repeated birth and death.

Text 58

O Durga, no place is equal to Navadvipa. No deity is equal to Lord Gauranga. No attainment is equal to pure love for Lord Krsna.

Text 59

The success of life, especially for the Vaisnavas, is to stay in Navadvipa and worship the Lord by following the path of the people of Vraja.

Text 60

In other holy places shaving the head, fasting, offering sraddha, performing ritual bathing, giving charity, and other duties are mandatory, but in Navadvipa there is no rule that they must be done.

Text 61

O goddess, whatever past karma there may be at once perishes in Navadvipa, for the knot of karma is cut.

Text 62

Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees Lord Gaura, the Supreme Personality of Godhead.

Text 63

O goddess, the great sages take shelter of Navadvipa and serve Sri Sri Radha-Krsna's lotus feet with unmotivated devotion.

Text 64

On island after island they see Lord Visnu's transcendental Deity form. They sing Lord Hari's holy names. They bathe in the Ganges' waters.

Text 65

For nine nights they wander through Navadvipa with great devotion. They maintain their lives by blissfully honoring maha-prasadam.

Text 66

O goddess, the prasadam of Lord Gauranga Mahaprabhu, which purifies all living entities, cannot be attained by the sinful.

Text 67

I, Brahma, you, O goddess, and the devas, pitas, munis, and rsis, all pray to get that prasadam.

Text 68

We always worship the foodstuffs offered to Lord Gaura. The sacred prasadam offered to Lord Gaura should always given and accepted.

Text 69

They who are blinded by the illusion of noble birth, they who are tortured by pride of knowledge, and they who are dirty with many sins are not attracted to

this prasadam.

Text 70

O goddess, I cast them into a hell filled with tortures. I punish them. I tell you the truth. Of this there is no doubt.

Text 71

O Candi, in Navadvipa a brahmana should accept prasadam from even a candala.

Text 72

Whether stale, dried-up, or brought from very far away, prasadam should be eaten at once. There is no consideration of whether it is the proper time or not.

Text 73

O goddess, in honoring food enjoyed by Lord Gaura there are no restrictions of what is the proper time, who is the proper recipient, or who is the proper giver.

Text 74

O goddess, by eating prasadam until one is filled up to the neck devotion for Lord Gaura is born. There is no impiety in overeating what was enjoyed by Lord Gaura.

Text 75

No one has the power to properly describe Navadvipa. Death in any other holy place brings liberation or future sense-gratification, but death in Navadvipa brings pure devotional service.

Text 76

O girl with the beautiful face, in Navadvipa neither an untimely death, a painful death, a violent death, nor a peaceful death at home are at all inauspicious.

Text 77

All the results of dying in yoga trance in any other holy place or dying absorbed in transcendental knowledge in Kasi are at once attained by dying in Navadvipa.

Text 78

By staying for a single day in Navadvipa one attains the result of living for a kalpa at Prayaga, staying for a very long time at Varanasi, or serving all other holy places.

Text 79

By merely living in Navadvipa one attains the result of practicing yoga in any other holy place. In Navadvipa walking is like performing great yajnas and lying down to sleep is like offering repeated dandavats.

Text 80

Even ordinary eating there becomes honor to prasadam. I tell you: what could be a greater good fortune for a faithful person devoted to the holy name of Lord Hari and devoted to honoring Lord Gaura's prasadam?

Text 81

O goddess, this summary I have spoken to you should be kept secret, for this is Lord Gauranga's wish.

Text 82

In the auspicious age of Kali Lord Gaura's beautiful pastimes will be openly manifested.

Note: This concludes the passage from the Urdhvamnaya Tantra. The next quote is from the Sri Visva-sara Tantra.

Text from the Sri Visva-sara Tantra

Text 1-2

In the Visvasara Tantra Lord Siva said to Candi: O beloved, in the southern part of the Ganges, in charming Navadvipa, in the home of Purandara Misra, on the full-moon night of the month of Palguna, in the womb of Saci-devi, the eternal Supreme Personality of Godhead will appear in a fair-complexioned form to destroy the sins of the age of Kali.

Text 3

In the Kularnava Tantra Lord Siva said to Parvati: In the age of Kali a person who is an ocean of transcendental virtues will take birth on the shore of the Ganges to spread the chanting of Lord Hari's holy names.

Text 4

In the Brhad-Brahma-yamala Tantra in ancient times it was said: All glories to Sri Gauracandra, who is the perfect bliss in the age of Kali, the glory that shines in the three worlds, and the fair-complexioned humanlike form of the Supreme Personality of Godhead who has taken birth in Navadvipa, and who gives to the sinful the sacred and glorious name of Lord Hari and makes them cross over the ocean of sins in this world.

Text 5

I offer my respectful obeisance's to Gaura-avatara, who destroys the impurities of the age of Kali, who resides in Navadvipa, who wears a garland on His neck, to whose cheeks cling glistening golden earrings, who wears splendid jeweled keyura and angada armlets on His arms, and who gives to the devotees Lord Hari's holy name, which destroys all sins.

Text 6

In the Kapila Tantra it is said: During the horrible Kali-yuga, in Jambudvipa, in Mayapura, in a brahmana's home, the Supreme Lord will take birth and with His associates He will start the sankirtana movement.

Text 7

In the Mukti-sankalini Tantra it is said: In Satya-yuga Kuruksetra is the most important holy place, in Treta-yuga Lake Puskara is the most important holy place, in Dvapara-yuga Naimisaranya is the most important holy place, and in Kali-yuga Navadvipa is the most important holy place.

Text 8

In the Brahma-yamala the Lord says: Sometimes I personally appear on the surface of the world in the garb of a devotee. Specifically I appear in Mayapura as the son of Saci in Kali-yuga to start the sankirtana movement.*

Text 9

In the Krsna-yamala it is said: In sacred Navadvipa the Supreme Lord will appear as the son of Saci.

Chapter 5

Introduction

In this chapter I have collected everything the learned great devotees have said about Navadvipa. First, please carefully hear Kavi-karnapura's description of Navadvipa in his Caitanya-carita Maha-kavya:

Text 1

The fortunate and purely virtuous earthly world is more exalted than even Svargaloka. When the earth was giving great jewels it also gave the very rare abode of Navadvipa.

Text 2

Has the earth, its trees now hairs standing in ecstasy, eagerly collected all transcendental opulence's and placed them in Navadvipa?

Text 3

" When will the Lord descend?" Thinking this way in her heart, and overcome with spiritual desires, the earth began to follow the footsteps of the great devotees.

Text 4

The earth held Navadvipa as if it were another peerless Mathura. It is said that, heart purified by the nectar touch of the Lord's feet, she now offers liberation.

Texts 5-8

Flooding Lord Siva's matted hair splendid with a necklace of skulls and a reflection of the crescent moon and wonderfully splendid as a saphari fish, pure with the touch of the Supreme Personality of Godhead's lotus feet, beautiful, sweet, manifesting the supreme abode, restless, transcendental, eternal, flowing with pure waters, drying up the ocean of repeated birth and death even though it is itself liquid, glorious, holding the transcendental form of Lord Krsna in its embrace, destroying material illusion even though its course is winding, filled with playful waves, and bearing the fragrance of the Supreme Personality of Godhead, the Ganges, the famous river of the celestial worlds now flowing on the earth, beautifies the land of Navadvipa.

Text 9

In Navadvipa reside exalted, saintly, devoted brahmanas, who always follow Vedic duties, and who are personifications of sruti and smrti.

Text 10

In Navadvipa reside exalted physicians, pious, dutiful vaisyas, and many other gloriously respectable people.

Text 11

He (Kavi-karnapura) has also described (Navadvipa) in the following verse of Sri Caitanya-candrodaya Nataka:

All glories to the crest-jewel of sacred places in Bengal that bears the name Navadvipa! There the Supreme Personality of Godhead descended in a form splendid as gold. There Goddess Bhakti is splendidly manifest in every home.

Text 12

In Sri Gaura-ganoddesa-dipika, also, he said:

Some learned devotees say that Navadvipa is identical with the land of Vrndavana. Others say that Navadvipa is actually the spiritual planet Goloka. Some say that Navadvipa is the planet Svetadvipa and others say that Navadvipa is actually the spiritual sky of Vaikuntha. All glories to the wonderfully glorious land of Navadvipa!

Text 13

Now please hear what Srila Rupa Posvami has said in his prayers to Lord Caitanya:

He is the shelter of the people of Bengal. His glory is manifested in Navadvipa. By birth He ornaments the brahmana community, which is worshiped in all the worlds. By accepting it, He purifies the paramahansa-asrama in this world. May that Supreme Personality of Godhead, Lord Caitanya, show as His great causeless mercy.

Text 14

Now please hear the statement of Srila Prabodhananda Sarasvati:

Let us glorify the boundlessly merciful Supreme Personality of Godhead, the prince of Vraja. To taste the intoxicating sweet waves of the nectar of transcendental love for Krsna, as well as to give that nectar to others, He has now appeared in the transcendental abode of Navadvipa as Lord Caitanya Mahaprabhu.

Text 15

Sri Vrndavana dasa Thakura has said:

We eternally worship Lord Nityananda, Lord Advaita, and Lord Caitanya, who are the single Supreme Personality of Godhead, who are eternally decorated with spiritual glory, and who eternally stay in Their eternal transcendental abode with Their eternal devotees and with the eternal goddess of devotion.

Text 16

The following meditation on Navadvipa (is found in the Sri Caitanyacandrarcana-candrika):

In the beautiful, purifying Ganges, where the shores are filled with beautiful blossoming trees and vines, where the waters are filled with waves, where there are gentle breezes, swans, lotus flowers, and bumblebees, where there are splendid holy places studded with jewels, where the dust bears the impression of Lord Gaura's lotus feet, by the charming, golden, nectar shore, Sri Navadvipa, very auspicious, a great flood of bliss, charming with many kinds of flowers, fruits, trees, and vines, served by the great souls, and filled with the sounds of many kinds of colorful birds, sounds that charm the ear and heart, shines with great splendor.

Text 18

In the city of Navadvipa many brahmanas and pious people have their homes, and there are many beautiful courtyards, gardens, groves and splendid pastime places. The devotees celebrate eternal festivals glorious with the splendor of transcendental devotional service. In every home the Deity of Lord Krsna shines with great splendor.

Text 19

In Navadvipa Lord Gauranga-Hari's delightful palace, enclosed by a golden wall eclipsing the sun's splendor, glorious with a grand entrance-gate, splendid sankirtana-courtyard, temple of Sri Laksmi-Narayana, kitchen, dining-room, bedroom, and rooftop balcony, shines with great splendor.

Text 20

The palace has a dome of jewels, a roof of diamonds, candramanis, other jewels, pearls, wonderful gold, and transcendental bhaktimanis, four doors with eight panels splendid with mrstamani jewels, and awnings of rubies.

Text 21

In the midst of that place is a wonderful golden six-petal lotus decorated with mantra-letters and mystic patterns (yantras). In the middle is the lotus whorl and filaments. There, splendid as sunshine and cooling as camphor, is a sacred place in the shape of a tortoise. There a lion-throne shines with great splendor.

Text 22

The base and sides of the throne are fashioned from rubies, the legs from sapphires, and the back from lapis lazuli. It is splendid with wonderful pearls and the best jewels. There are soft moon-cushions covered with silken cloth. The throne rests on an octagonal golden base where an eight-letter mantra of meditation on Lord Hari's feet is inscribed.

Шри Навад्वипа-аштака

Шри Навадвипа-аштака

Я храню в памяти образ Шри Навадвипы

- Рупа Госвами -

[размер упаджати]

1

шри гауда-деше сура-диргхикайас

тире 'ти-рамйе пура-пунйа-маййах

ласантам ананда-бхарена нитйам,

там шри навадвипам ахам смарами (1)

Я храню в памяти образ Шри Навадвипа-дхамы — цветущей и благословенной земли Гаурасундары, раскинувшейся вдоль берегов Бхагиратхи. Несущая вечный свет, эта дхама исполнена безграничного блаженства.

2

йас маи паравйома ваданти кечит,

кечич ча голока итирайанти

ваданти вриндаванам эва тадж-джнас

там шри-навадвипам ахам смарами (2)

Я храню в памяти образ Шри Навадвипа-дхамы. Одни считают ее частью Вайкунтхи, другие — частью Голоки. Но узревшие истину знают, что это сердце Голоки - Шри Вриндавана-дхама.

3

йах сарва-дикшу спхуритаих сушитаир

нана-друмаих супаванаих паритах

шри гаура-мадхйахна-вихара-патраис

там шри-навадвипам ахам смарами (3)

Я храню в памяти образ Шри Навадвипа-дхамы, где в тени густых деревьев дует нежный прохладный ветерок, и там отдыхает Гаурасундара во время Своих полуденных игр.

4

шри свар-нади йатра вихара-бхумих,

суварна-сопана-нибаддха-тира

вйаптормибхир гаура-вагаха-рупаис

там шри-навадвипам ахам смарами (4)

Я храню в памяти образ Шри Навадвипа-дхамы, где привольно течет небесная Ганга(Мандакини). К ее водам ведут золотые ступени, и, когда Гаурасундара приходит совершить омовение, она вздымает высокие волны

и начинает кружиться в радостном танце.

5

махантй анантани грихани йатра,

спхуранти хаимани манохарани

пратйалайам йам шрайате сада шрис

там шри-навадвипам ахам смарами (5)

Я храню в памяти образ Шри Навадвипа-дхамы. Там стоят бесчисленные золотые дома, в которых вечно обитает Лакшми-деви со своими преданными. Божественное великолепие этих домов завораживает взгляд и пленяет ум.

6

видйа-дайа кшанти-мукхаих самастаих,

садбхир гунаир йатра джанах прапаннах

самстуйамана риши-дева-сиддхаис

там шри-навадвипам ахам смарами (6)

Я храню в памяти образ Шри Навадвипа-дхамы. Ее обитатели столь удачливы, что все добродетели: знание, терпение, милосердие, отречение — приходят к ним сами собой. Жителей Навадвипы прославляют даже мудрецы, полубоги и сиддхи.

7

йасйантаре мишра-пурандарасйа

сананда-самйаика падам нивасах

шри гаура-джанмадика-лиладхйас

там шри навадвипам ахам смарами (7)

Я храню в памяти образ Шри Навадвипа-дхамы, где счастливо жил Джаганнатха Мишра и где Шри Гаурахари появился на свет, чтобы совершить свои бесчисленные сладостные игры. В Шри Навадвипе лотосные стопы Гаурасундары даруют все виды духовного блаженства.

8

гауро бхраман йатра харих сва-бхактаих

санкиртана-према-бхарена сарвам

нимадджайатй улласад-унмадабдхау

там шри навадвипам ахам смарами (8)

Я храню в памяти образ Шри Навадвипа-дхамы, по которой ходил Гаурахари вместе со Своими преданными. С огромной любовью Он пел святые имена, и все Его спутники погружались в океан удджвала-раса-премы.

9

этан навадвипа-вичинтаннадхйам

падйаштакам прита-манах патхед йах

шримач-чхачи-нандана-пада-падме

судурлабхам према самануйат сах (9)

Тот, кто каждый день с любовью вспоминает и повторяет эту аштаку, прославляющую Шри Навадвипа-дхаму, обретет редчайшее сокровище премы и достигнет лотосных стоп моего Шри Шачинанданы.

Epilog

Let the dear devotees of the Lord rejoice to see these statements glorifying Navadvipa in many different scriptures spoken by many learned devotees and now translated into Bengali.